

Religious Intelligencer

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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VOL. XV.

MISCELLANEOUS.

AMERICAN POPERY.

We certify to all protestants and papists that the following communication is not the production of a Babylonish Massman, but of a Protestant Minister, who well understands the topics on which he writes; and who, *as in all former instances*, is fully qualified and always prepared to verify his statements.—*Protestant.*

In a recent newspaper, I read some paragraphs entitled, "Sayings of the Martyrs."—Some of the pious and energetic remarks of the faithful servants of Jesus Christ, while the smoke of their burning blood arose to heaven, at once, the witness of their uncompromising fidelity to the truth, and of the sanguinary rage of their persecutors. A few plain questions instantly occurred to my mind.

1. Who and what were those martyrs?—Were they protestants or papists? Their history shows that they were unoffending and pious protestants. Their only fault was an unwillingness to submit to the unscriptural ceremonies of their persecutors.

2. Who were the men that condemned and burnt them at the stake? They were Roman priests and their coadjutors.

3. Are the papists of the present day, different in their sentiments and dispositions from those who burnt Huss, and Saunders, and Bradford, and thousands of our beloved protestant brethren, because they would not subscribe to the blasphemous creed of the Church of Rome? No—they are the same blood-thirsty enemies of Christ and his followers, if the following facts are to be regarded as evidence in the case.

A short time since an Irish papist attempted to interrupt a religious meeting in New-York. He was of course reproved by some person in attendance, and requested to leave the house unless he would consent to be peaceable. As he left the door, he stretched forth his arm, "there, said he, I wish I could dip this arm up to the shoulder in your protestant blood."—Several months ago, a member of a Christian Church in New-York who has an Irish papist in his family, endeavored to prevail upon her to read the Bible. She said, she dared not; because, when she went to confession, this among other sins must of course be mentioned to her priest. He then asked if she had seen the Book of Martyrs, and if she did not think it was very wicked to burn and otherwise tor-

ment unoffending men and women, merely because they were not papists. She refused to answer. This excited his anxiety to ascertain how far the old persecuting disposition of the papists had come down with the men of the present generation. The following dialogue ensued: "Mary, you profess to entertain particular friendship for me, and my wife and child; you have lived with us a long time; and you know we have always endeavored to promote your comfort; now, supposing that the papists should gain the ascendancy in this country, and possess the power to persecute the protestants for their religion, would you think that it would be right for them to imprison Mr. and Mrs. —, and at last burn us at the stake, because we could not consent to abandon our present view of the Bible, and subscribe to the Roman creed? To these questions she discovered great unwillingness to answer. Mr. — then said, Mary, I should be glad to know your opinion on this subject? She still refused to answer. But after a great deal of persuasion on the part of Mr. — she replied; "Yes I DO BELIEVE IT IS RIGHT TO PUNISH HERETICS." Let protestants seriously consider this answer of a young female papist—a young woman said to be of an amiable and quiet disposition—who had resided in the family of Mr. — for several years, and experienced from them all that kindness, which in a pious family, the domestics have a right to expect. *She was willing to see her benefactors burnt at the stake, merely because they were not papists!!!*

4. Is there any reason to apprehend that the papists in this country will in the course of a few years, so far increase in numbers and influence as to endanger the cause of protestantism? Let the present aspect of things speak—there are no less than 35,000 papists in the city of New-York, and assuming their own statistics as correct, they number more than 500,000 in this republic. They have already twelve, if not more periodicals, diffusing their anti-christian sentiments throughout the length and breadth of the land. Hundreds of our country schools are under the care of Jesuit teachers—their mass houses and nunneries are rapidly increasing in different parts of the country. Jesuit priests and instructors already number several hundreds, and they are daily augmenting. During this year three hundred thousand dollars have been contributed by the Pope and his tributaries to support his cause in the United States; in addition to which, all the funds and influence of every papist in the

world under the power of the Pope, can be demanded for the same object.

SIXTY THREE young Jesuit priests were designated last year at Rome, as missionaries to the Valley of the Mississippi. One of the Jesuits said to a Protestant missionary not long since—"YOU HAVE COME TOO LATE—WE HAVE PRE-OCCUPIED THE MISSISSIPPI. *Twenty years ago you might have done something, but you HAVE COME TOO LATE!!!*" The papists use every artifice to induce unsuspecting protestants to send their children to the numerous seminaries under their care, and the most heart-rending facts prove, that such children return to their homes completely initiated into all "the mystery of iniquity." Will not the present overthrow of Popery as the national religion of France, and the probable suppression of Jesuitism in Spain and Portugal, induce thousands of the Roman priests to seek a refuge in this country? In that case will they not possess peculiar advantages from the proximity of *thirty five millions* of papists in South America, and five millions in Canada, and Mexico, besides the Haytiens, and the papists of Cuba almost adjoining our shores. Suppose that the Popish sovereigns and nobles of Europe should combine their influence to establish Popery in this country—what is there to hinder them? Are the protestants of America so sufficiently awake to the importance of this subject—or are they so well united and organized as to interpose any serious obstacle to the progress of the man of sin? No, it is greatly to be feared, that he would find the majority of protestants either totally ignorant of the actual state of affairs, or sporting with the fears of those who are endeavoring to arouse them from their lethargy. Let such men beware, the day may not be far distant when they may feel the iron grasp of the monster. It will then be too late to exclaim—who would have thought it? O that we had listened to the trumpet voice of the alarming facts that were published for our information. But it will then be too late. Let Romanism once gain the predominance in this country, and her blighting influence will roll like a burning flood over all the loveliness of our fair national and christian inheritance.

CRANMER.

THE CHURCH OF ENGLAND.

We learn from the London World of August 23d, that the "Society for promoting Ecclesiastical Knowledge," has recently published a treatise on the *present state of Religion in England*, written by Professor Hoppus, of London University. From this work the editor of the World gives us the following extracts, together with some remarks of his own.—N. Y. Evangelist.

"To us the guilt and the danger would seem to be apprehended from another cause; namely, the systematic corruption of the church of England itself; its imperfect reformation from popery, of which, in many respects, it is the likeness and the model, and the contrast which its secular and political spirit exhibits to the spirit of the primitive and apostolic church, as framed by Him 'whose fan is in his hand,' and who 'will thoroughly purge his floor.'"

"How great does this contrast appear, when we consider that the fact of the church of England being founded, as to its constitution, on the basis of the civil government, makes it to rest, in this vital point of view, wholly on worldly principles! It owes its very existence, in this respect, to the 'kings of the earth,' whose creature it is, and whose sceptre it seeks to grasp; and thus to give law to the opinions and consciences of men. It makes merchandise of eternity and of immortal souls, by rendering them the instruments of individual emolument, and patronal favor. It exalts its ministers, for worldly ends and purposes, out of their proper spiritual sphere; or depresses them below the level which is best conducive to their usefulness. Some are left to subsist on the scanty pittance which the mercies of their superiors may deign to eke out to them; or which the hand of solicited charity may bestow on the unfavored sons of the richest establishment in all christendom; while others do homage to the throne for baronies and peerages of the realm; are themselves placed on thrones in that church where Christ declared that 'all are brethren,' and are raised to mitres, a symbol of episcopal authority, which our immortal Milton finely declares he never saw, without looking on it as the stamp and the impress of the cloven foot of him, who is the great instigator of all corruption. Let not our readers forget that the prose writings of Milton, on various subjects connected with the interests of religion, are productions as extraordinary for that eloquence which is composed of 'thoughts that breathe, and words that burn,' as any the world ever knew; and can scarcely be perused without inspiring the reader with a portion of that devoted love of truth, which formed so distinguishing a characteristic of his celestial genius. This mighty spirit, who scaled the third heavens of poetry on his seraph wing, was too pure and noble not to despise, with a sort of intuitive disdain, the 'beggary elements' of a 'worldly sanctuary,' and will for ever prove a sublime instance of the fact, that an ardent attachment to the simplicity of truth, best harmonizes with the highest exaltation of genius, and the utmost grandeur of soul that human nature can hope to reach.

"That the national ecclesiastical establishment, which has so long resisted all innovation, is destined ultimately to yield to the progress of knowledge, and freedom, and religion, we feel no earthly doubt. Even should its present incorporation with the civil government not be entirely dissolved; should it not, like the more pure and flourishing Episcopal Church in the United States of America, be left to its own energies, by which the English Government would be rid of its greatest burden; still there are not wanting in the present day, certain indications that ere long it must submit to the ordeal of reform. As knowledge continues to advance, every subject amenable to reason is brought more completely before the impartial tribunal of the public, and is submitted to a perpetually increasing number of individuals who are qualified to form a judgment of its merits. The voice of enlightened public opinion is irresistible. Nothing but time is wanting

to render it triumphant; and favorable circumstances not unfrequently give to it an elastic kind of impulse which issues in unexpected success. We should rejoice as patriots and philanthropists to see the day when the cry of reform in the church shall be lifted up, and steadily maintained from one end of the kingdom to the other. Persevering and continued efforts to this great end, could not fail to be productive of good, and reformation must, sooner or later, take place at the bidding of the omnipotent voice of public opinion, whenever that voice shall have attained the dignified and manly tone of its adult age. Co-extensive with such reformation would be the removal of what may be considered the grand leading external impediment to the purity, and to the free course and progress of religion in England."

"The Bishop of London is not perhaps aware of the fact, that the country is mainly indebted to him for the institution of a society by which such truths as the above are sent into every town and village of the kingdom. It was his objection to a clergyman of his own church preaching a sermon in favor of the Book Society, which led the editor of this paper to examine the list of the books circulated by this important society; and to recommend the formation of another, for the express purpose of diffusing the principles of nonconformity. Great difficulty was experienced in the formation of it, but it is now steadily enlightening the public mind. Its publications will, we doubt not, be re-printed in the United States of America, and circulated in Canada, South America, and the West India Islands, as well as in France, Holland, Switzerland, and Germany."

"The life of Luther is an admirable composition, and should be circulated by millions in Ireland as well as in this country. The society will do well to appoint an active agent in every town, and to raise funds as soon as possible to enable them to secure the translation and republication of some of the most popular of their numbers, in all countries in which secular establishments of Christianity exist and flourish."

PRAYER.

I had rather be deprived of all the solaces of this life, yea, and of the ordinances that tend to a better, than be debarred of recourse to my God by Prayer. Next to Christ, it is man's Mediator to reinstate in the favor of an offended Deity. 'Tis the Moses that opens the rock and brings Israel food in the wilderness. 'Tis the Sun that gives Jeremy light in the dungeon. It puts a muzzle on the lion's jaw, that else would tear Daniel. 'Tis the angel that walking with the children in the furnace, keeps them from so much as singeing in the midst of the flames. It attacks the Sun's swift steeds, and like a sentinel commands them stand in the speed of their full career. With reverence be it spoken, 'Tis a charm cast upon the Almighty, so powerful that it prevails upon omnipotency, and makes God that we sue unto, to become a suitor unto us: *Let me alone* (as if He were held) was begged of Moses, when Moses importuned Him.

Certainly, because God saw it so absolutely necessary for His children, He would not leave it in the power of man to take it from them. Rome's Empire, in all her ten persecutions, could not take this from Christians. This they could make use of in the dark without a tongue, and in the midst of all their enemies, while their tormentors stood and watched them. Load a man with chains, let him lie upon the rack; leave him but a live heart, and Prayer will dwell there, out of the tyrant's reach, and comfort him. And doubtless then it speaks God's heaviest judgment, when men are scared up by a spirit that cannot pray. Who can apprehend any thing more miserable than a Judas—shut out from prayer? It deprives the soul of hope, and then is despair let in, with that immortal worm, the terrors of eternal guilt. He gives up himself to perdition, that neglects to give himself to prayer. Man was never so great an independent, but every minute he must need his God; and if he makes himself a stranger, can he expect to be heard as a friend? Other sacrifices of the law have sometimes met with a check: but this from a sincere heart is an offering that is ever pleasing, and opportunity doth not give offence. If it prevailed upon the unjust judge, will not the most righteous God be gained upon? And indeed, what is it can send us away empty but our own sins? For if it carry us not safely through all the roads of danger, the fault is in ourselves, not it. Like a faithful companion, when friends, wealth, health, honor, and life, are leaving us, this holds us by the hand and leads us to overlook the shades of death. When speech is gone it lifts up hands and eyes, and, instead of language, groans.

OWEN FELTHAM.

From the Missionary Herald.

EFFECT OF CHRISTIAN KINDNESS.

The following account of the effect of Christian kindness upon an Indian who had been an avowed enemy to religion, is from a letter of Dr. Palmer, who is residing at present among the Cherokees of the Arkansas.

In some cases, I have gone to visit the sick when I was not called for, knowing the people to be strongly attached to their ancient mode of conjuration, or prejudiced against all white people, and particularly missionaries. While the epidemic before spoken of was most alarming, I providentially heard of its violent attack upon a Cherokee woman, wife of a full blood Cherokee, and a known enemy of the missionaries and of the Christian religion. He is a man of some property, reputation and influence among his people. Knowing his prejudices, Mrs. Palmer and myself had taken frequent opportunities to call upon him and show ourselves friendly. It was a Sabbath morning when I heard of his wife's sickness, and as there were several others in the neighborhood attacked at the same time, I concluded to omit public worship. Accordingly I took my interpreter, and spent the day in visiting the sick who had not sent for me. When we came to this man's dwelling, I found him waiting on his wife with despair depicted in his countenance. She was so prostrated by only a few hours op-

oration of this dreadful malady, that she could not be raised up in her bed without fainting. I said "My friend, I heard of your wife's sickness, and have come to see her; and if you wish it, I will try to help her; it may be I can help her." He said he was glad I came, and would be thankful if I would do something for his wife, for he despaired of her recovery. I applied the usual remedies for two or three days, when she had so far recovered as to be able to walk about. Upon a subsequent call at his door, he appeared glad to see me, and would have me get down and go in, and his wife set food before me with an appearance of great pleasure. Now thought I, the way is open to interweave with our conversation some religious remarks. But before the thoughts were matured, he directed the interpreter to say to me, "I believe if you had not come to visit my wife when she was sick, that she would now have been in her grave." As he said this, tears flowed freely down his cheeks. I told him I was thankful if God had made me the instrument of saving her life.—"Within a few days," continued he, "I have been thinking much about your business. I see you traveling often night and day, in all kinds of weather, to visit the sick. I go to your house and see a large family of children, not your own, whom you labor to instruct, and on every Sabbath I hear of your preaching to our people the word of God. From this time you may look upon me as your friend. I have been at your meetings once or twice, and have heard a little of the word of God, and what I have heard is good. I will now listen to it, and on every Sabbath when it is practicable, my family and myself will be present at the place of worship." I said I was glad to hear him talk so; that Mrs. P. and myself had left dear connections to come into this distant country for the sole purpose of doing him and his people good; that we loved them, and therefore labored for them cheerfully; and that we wished to see them happy in this life, but especially we wished to teach them the way of salvation, so that they might be happy in death, and happy in the world to come. I told him I hoped he would keep his promise, attend meetings, where he would hear more of God and the way of salvation. This man afterwards insisted upon giving me a very lovely little boy of his, about two years old. While attending upon his wife, I observed he was much attached to this child, and I told him pleasantly he must give him to me and I would make a doctor of him. He said with a smile he would. I thought no more of it; but since then he has brought him, and formally given him up, and I have ventured to receive him. This is but one instance among many of the favorable influence of the medical practice among this people. Conjurors in this neighborhood and their incantations have generally, it may be said, gone into disrepute, even with the full blood Cherokees.

THE WRATH OF MAN MADE TO PRAISE GOD.

The origin of the church in ———, may be traced to infidel opposition. About two years ago I was encountered by a Mr. ———,

who declaimed in the usual infidel style against the absurdities of Scripture. "I have often," said he "asked ministers to preach from a text I could give them, but they are all afraid of it." I thought it my duty to take from him this occasion of triumph, and said, if I undertake to preach from that text, how many of your way of thinking will you bring along to hear the discourse? "As many as I can—at all events I will come myself." Well, it was agreed that I would preach from the words, "*Jacob have I loved, but Esau have I hated.*" After making this engagement I feared I had done wrong. A revival had then recently commenced in our church, and I was apprehensive that the discussion of such a subject before a promiscuous congregation, at such a time, might do injury. With much anxiety, and after much reflection and prayer, I went down to propose another arrangement, viz. that he should collect his friends at his own house, and I would meet them there. As soon as he saw me, before I had time to make my proposition, he said he had engaged 200 persons to come and hear that sermon. I concluded it was too late to retract now—I must go forward whatever the consequences might be. The church were engaged to pray for a special blessing on that occasion. When it arrived the house was crowded. The discourse was delivered; it contained as much of solemn warning, and of tender expostulation, as could be condensed into the application; and it was not in vain. A manifest blessing attended it, the congregation was increased, a new impulse was given to the revival, and two men, who had been very skeptical, (one a thorough disciple of Paine,) were awakened, and convinced of their errors and sins, and afterwards, with their families and connexions, to the number of eight or nine, joined our church. One of these men, who had been in the habit of spending the Sabbath in reading Paine's *Age of Reason* to his associates, removed in a few months to the village of O., about sixteen miles from this place.—There he stood alone, without a minister, or a professor of religion, to aid him in any good work. But his spirit was so stirred within him that he could not remain idle. He commenced a Sabbath school in his own house; the Lord was with him, and prospered him; the school rapidly increased to the number of sixty and upwards. Nor is this all: a revival of religion commenced in the school, and in the meetings connected with it, which has issued in the organization of a Presbyterian church at that place. But it was a serious difficulty to obtain a room sufficiently large to accommodate the school, and the worshipping assemblies. This difficulty has at length been surmounted. The church at F. united with us in erecting a building, which is now nearly, or quite ready for use.

Pastor's Journal.

OPPORTUNITY.

To improve the golden moment of opportunity, and catch the good that is within our reach, is the great art of life. Many wants are suffered, which might have once been supplied, and much time is lost in regretting the time which had been lost before.

MISSIONARY.

BAPTIST MISSIONS.

Burmah.—Mr. Judson's Journal of March 4, 1830, states that four persons had been recently baptized at Maulmein, one a British soldier of the 45th regiment. On the 15th of the same month, Mrs. Boardman arrived from Tavoy, with her two children, in the hope of repairing her feeble health from change of air. Mr. and Mrs. Wade having visited Rangoon, Ko Thah-a and a number of his flock gladly visited them. They appeared well and spoke good Burmese. In some places the language is much corrupted.

At Tavoy, in November last, Mr. Boardman had visited and preached in neighboring villages. A priest, 83 years of age, listened to the gospel-attraitive, and begged a book. 20 or 30 others were present. On Lord's-day, besides the usual congregations, and the Karens, Mr. Boardman had with him a young Tavoy, named Moung Hlay who professes to have been examining the scriptures for several months. Mr. Boardman conversed with another priest, who seemed pleased with the gospel, but was afraid to accept a book from Mr. Boardman. He was courteously received by the head priest of another village, and who was kind and amiable in his manners. He betrayed, however, a self-righteous spirit, observing to Mr. Boardman, very pleasantly—"You, teacher, and myself are not like other people. You are better, and I am better. We are not so wicked," &c. Mr. Boardman checked him by observing—"Ah, teacher, that speech came from a heart that feels not the burden of its own guiltfulness. We should reflect, not on the sins we have avoided, or what duties we have performed, but on those points in which we have transgressed, or not attained the perfect rule of duty. By so doing, we shall avoid the sin of boasting which is very abominable in the sight of God."—*Ch. Watch.*

Mrs. Judson's Memoir, by Rev. Mr. Knowles, is producing a happy effect in India. A Mr. Nisbet, who holds an honorable station in the service of the East-India Company, having read this work with admiration, has directed Mr. Van Someren, his friend at Madras, to forward to Mr. Judson 500 rupees, about \$250, to aid in printing the Scriptures and tracts.—Mr. Nisbet writes like a Christian, whose heart is engaged in spreading the Gospel. He resides at Darwar, in the interior of India.—*ib.*

Bible Societies.—The London World of Sept. 13, states that the Bishop of Litchfield and Coventry is the friend of the Bible Society, and in the discharge of his duty he recently presided over a meeting of its friends. But the Clergy of Trinity parish, Coventry, previously took upon themselves to advise the Bishop not to attend the Bible meeting, and seriously remonstrated against it. But it seems their remonstrance was in vain. They intimate in their letter to the Bishop, that his attendance would be "sowing among them the seeds of discord." These remonstrating Ecclesiastics say, that "the Bishop's attendance will expose

them to contempt, and their ministrations will be ineffectual; or, if they convince the people that the Bishop is wrong, "that will make him obnoxious to their censure." This remonstrance is published in the London World, said to have been signed by the Vicar and Curate. What sort of ministrations must these clergy-men be engaged in, if they preach against Bible Societies.—*Christian Watchman.*

BIBLE IN CEYLON.—*Interesting from India.*—Mr. Clough a Methodist missionary in this place, in a letter of the 9th of Feb., gives a most interesting account of the demand for the scriptures. He says they cannot be bound half fast enough to meet the calls of the natives for the word of God. An edition of 6000 copies has been lately printed, but it is said to look small when compared with the demand. A thousand Singhalese readers, he says, are educated annually; and to each one a Testament is given on leaving school, which is highly valued. In this way the holy oracles are read in a thousand native cottages, which never could have had entrance except through the medium of the schools.—*B. Rev.*

Persia.—The labors of Martin and Wolff at Shiraz have exerted some influence. The A-hugh Arief, a mahomedan sect who have great influence over the lower orders, pay little regard to the laws of the Prophet, and are eagerly seeking to become acquainted with other religions. They frequently devote themselves to the reading of the New Testament.—They find difficulty in understanding the Old Testament which is in the Arabic language, and "burn with a fervent desire of having a Persian version." Mr. Martyrus M. David, a respectable Armenian at Shiraz, has applied to the Calcutta Bible Association to assist in furnishing one.—*Fl. Chron.*

INDIAN MISSION STATIONS.

Valley Towns.—Rev. Evans Jones, in a letter of July 28, writes, that seven Indians, who have given a credible account of a work of grace on their hearts, have been lately baptized. All but one are full Cherokees. On the Lord's-day of July 25, the Lord's Supper was administered, and the band of fellowship presented to nine new members. Mr. Jones concludes thus—Oh! Christians pray for the Cherokees. Oppression scowls about their borders; but the light of truth is diffusing its benign influence in the midst of them, in a ratio altogether unknown before. The Lord is working by his providence and grace; and great things will no doubt be done. In another letter of Sept. 7, Mr. Jones relates the baptism of a venerable Cherokee female, of 80 years, who professed her faith in Christ, and walked 20 miles for baptism. She is the grandmother of Eliza Greene, who was baptized in July last, and who is supported at school by a lady in New-England. Mr. Jones speaks with admiration of the zeal and talents of a young Cherokee, whose name is John Timson. His gift in exhortation is commanding. It arrests equal attention from the old and young, the educated and the ignorant.—*Am. Bap. Mag.*

AMERICAN EDUCATION SOCIETY.

REPORTS OF AGENTS.

Rev. Franklin Y. Vail, Secretary of Western Agency of Am. Ed. Soc.

To the Directors of the American Education Society.

In presenting you my last semi-annual report it was mentioned that much of my time and attention had been occupied in becoming acquainted with the extended field of my future labors; in diffusing, as extensively as possible, information respecting the principles, plans, and claims, of the American Education Society; in securing in its behalf friends of an efficient and influential character; in exercising a pastoral supervision over our beneficiaries at their respective institutions; and in seeking out, and placing under instruction, all the other young men of promise to be found. More attention was paid to these objects, and especially to that of seeking young men, than to the collection of funds, under the conviction, that our churches would not be backward to contribute for the Education Society, when they were fully acquainted with its claims; and especially, when they saw a large number of their indigent and devoted sons depending upon them for the means of entering the field. Having thus prepared the way for an effort to obtain funds, most of my time for the last four or five months, has been employed in this work. You are already informed that the general result of these labors has been the securing of about forty temporary scholarships of \$75 a year each, to be continued seven years; twenty of them in Cincinnati, and most of the others in Ohio. Though these have been subscribed by our brethren, in good faith, and with the best of feelings, yet it cannot be doubted, that, owing to removals by death, and otherwise, and by change of circumstances, some effort will be required by us annually to keep them all filled up, and make them uniformly productive.

The unexpected promptness and liberality, with which the claims of our Society have been met in this new country, and among our infant and weak churches, many of them still worshipping in log houses, or houses unfinished, calls for much gratitude, and gives to this field of labor an aspect of most commanding importance. In first attempting to extend the education cause into this great Valley, very little was expected, at the present, except to assist our infant and feeble churches in educating their young men. But according to the evidences we have already had of the Christian enterprise and liberality of our western brethren, I think the time is not far distant, if it has not already come, when we shall be able to educate all our own young men; and hoping that the Parent Society will not be called on much longer to make large disbursements to us, we trust that the time is at hand when it can be said that all the sons of the church of suitable character, east of the Alleghenies, have been sought out, and are sustained by your beneficence.

Industry, enterprise, and self-denial of young men in the West.

It is a most interesting fact, and one which

speaks volumes, respecting the prospective usefulness of this class of men, that most of those whom I have encouraged to commence a course of study, have hitherto helped themselves forward, without any assistance from us, by the fruits of their own industry and economy; and it is their purpose still to do the same; some of them for six months, others for a year, and others for a longer period, and, if practicable, through their whole course of study. We have several young men who, by working three or four hours in a day, or one day in a week, at their respective trades, or employments, are making good progress in study, and supporting themselves without assistance. I could mention a number of interesting cases of those in our colleges, who are now boarding themselves at from fifty to seventy-five cents a week, denying themselves the use of tea, coffee, and sugar, and many other things indulged in by most christians. These self-denials, you know, are not practised with the prospect of future opulence in their professional career, but with the full expectation of having a practical use, for all such habits, in the wilderness, in the log cabin, and among the ignorant and the destitute.

I will mention one case in particular, among many which might be enumerated, which have come under my own eye. In paying a visit to —college, a few weeks since, I was introduced to a young man of peculiarly modest and interesting deportment. I had before learned from the President, that he had traveled a hundred miles on foot to get to college; that he had come there with but seven dollars in his pocket, to defray the expense of a four or five months' term; and that he was one of the first men in the institution as a scholar, and a Christian. I was prepared, in my interview with him, to witness further developments of his Christian self-denial, not unlike to those of the more sainted missionary of Palestine, when he trained himself on his daily quart of bread and milk, for the honors of trading in the footsteps of his divine Master on Mount Zion, and of ascending with Him from the holy city to the New Jerusalem above.* Inquiring of him whether he was associated with some young gentlemen who were boarding themselves at fifty cents a week, he replied that, he could not afford to pay his proportion of the expense, and therefore boarded alone. I wished to know if he could board himself for less than fifty cents a week. Here my young brother seemed to hesitate, and was struggling with emotions too delicate and tender to utter. I told him I wished not to scrutinize his circumstances from motives of curiosity, but for his benefit. He could not withhold his heart from his friend. "I will tell you," said he, (in accents that melted my soul,) "how I live. I purchase a bushel of corn meal for twenty cents. I get a loaf baked each week for six cents. I live upon my corn bread and water, and it costs me but twelve and a half cents a week! With this fare I am well contented, if I can prepare myself for usefulness in the vineyard of the Lord; and at the close of the session, I doubt not but I shall be as healthy as

* Rev. Pliny Fish—See Quar. Reg. Vol. 1. p. 66.

any of my companions." While speaking of his health, I was forcibly reminded, in view of his healthful countenance, of Daniel and his associates, who, from motives of Christian self-denial, lived upon pulse, instead of the king's meat. His seven dollars would have carried him very independently through his term, (his tuition being given him for his services as writing master,) had he not been taxed, with now and then, a letter with twenty-five cents postage; each costing him as much as two weeks' board! Although this youthful veteran is determined in future to maintain his habits of self-denial, and to endure hardness as a good soldier of Jesus Christ, yet he will hereafter apply to our Society for a small annual appropriation, if he should need it. My conviction however is, that he will have too many private benefactors to require our public aid. On one occasion, after having mentioned his case to a public assembly, and a liberal subscription had been made on the plan of scholarships, two individuals put into my hands each five dollars to send to the man who lives on corn bread and water! I had supposed, before I met with this fact, that I had known something of difficulty and self-denial in struggling into the ministry; but I felt ashamed to think, in view of this case, that I had not learned the first lesson of self-denial in the school of Christ. Though candidates for the holy ministry and Christians generally will not feel bound to the strict imitation of this example, yet if our blessed Master did not deny himself too much, when he had not where to lay his head, and poured out his heart's blood for our redemption—if his apostles and martyrs did not deny themselves too much when they laid down their lives for his cause—if our dear brethren and sisters who have left all for Christ, and are wearing out their lives amongst degraded idolaters, under the influence of a sickly sun, and exhausting labors, do not encounter too great self-denials for the sake of Christ and the gospel, and if our beloved young brother in the school of Christ will have no painful regrets at the last day that he has made sacrifices for Christ, and for the salvation of souls; and if no man can be a disciple of Christ unless he deny himself daily, and take up his cross and follow him, ought not all professors of religion seriously to inquire whether they possess and have manifested any of this peculiar spirit; and whether they would deny themselves too much, if by depriving themselves of only a few of the superfluities of dress, and the extravagancies of living, they should convert a perishing world, as they might do in this way, during the present century.

Increasing conviction of the importance of the Education cause.

We have rejoiced exceedingly in the glorious enterprise in which our eastern brethren are engaged with us for speedily depositing a Bible in every family—establishing a Sabbath school in every destitute neighborhood—and for sending, as soon as practicable, a minister to every needy congregation. Infinite good, we know, will be the result of these efforts. And yet we plainly see, and deeply deplore the fact, that these great movements must fail of accom-

plishing much of the good at which they aim, simply for want of more ministers. For want of ministers to do the work, we fear the resolution of the American Bible Society will not be thoroughly executed. In many cases, we perceive, where the Bible is circulated among the destitute, it exerts very little moral influence, until the living teacher is sent to call up the attention of the people, and to urge the claims of divine truth upon their hearts and consciences. In very many places, Sabbath schools cannot be established where most needed, and in many others where commenced, must soon languish and die for want of ministerial influence. All our domestic, as well as foreign missionary operations must be greatly limited, for years to come, because we have so few laborers to send. The Temperance cause, at the West, and South, is comparatively inefficient and languishing, and is in danger of suffering a distressing reaction, simply because we have not men speedily to roll forward the blessed impulse which is now given to the work from one end of our land to the other. Our infant churches are many of them inefficient, sickly, and ready to die, while some are entirely destitute of regular preaching, and others enjoy it but a half, third, quarter, or sixth of the time. Besides all this, we see infidelity and hundred headed errors coming in like a flood, preoccupying our most important points of moral influence—and entrenching themselves against the future attacks of Christianity. When we see these things, we long to behold an army of well disciplined men immediately marching to our relief—and we feel, that under God, the salvation of the West, and the salvation of the East too, and the salvation of the world, must depend more upon the American Education Society than upon any institution which is now the blessing and the ornament of the Christian world.

Jour. of A. E. Soc.

Mr. O'Connell's opinion of Church and State.

The London World of September 27th, says, that Mr. O'Connell has expressed his joy on the "breaking up of the Ecclesiastical monopoly in France. Little was it expected that a Roman Catholic would ever maintain such opinions, much less declare them!"—His words are—"There is one feature in this great and satisfactory change, which, as a Catholic, I hail with the most profound conviction of its utility—it is, the complete severance of the Church from the State."—"Religion was placed in a false position. Catholicism in France was situated somewhat as Protestantism has been, and to a certain extent still is, in Ireland. It was considered to be the enemy of the people and of liberty. I heartily rejoice that the late glorious revolution has altered the position." "Why should such an incubus as our unwieldy Protestant church temporalities oppress the Catholics and various Dissenters in Ireland? France has set the great and glorious example; and it only remains for every other country, where rational liberty and common sense are respected, to imitate the precedent, and protect the people from the oppressive absurdity of supporting clergymen from whom they do not derive any benefit whatever."

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, NOVEMBER 27, 1890.

MORALS OF THEATRES.

During the past summer, says the Education Reporter, in consequence of a discovery made by several merchants in Boston, that their clerks were in the habit of pilfering money from their drawers to purchase tickets for the plays, an unusual degree of excitement respecting the theatre prevailed among the citizens. A memorial to the Mayor and Aldermen was presented bearing a large number of respectable names, "praying for a reduction of the number of licences for the retailing of liquors, and especially that no license may be granted for the sale of liquors within the walls of the theatre." This memorial represented that "the third row has become a disgusting scene of intemperance, profane ness and licentiousness of manners," which evils are much aggravated by the sale of liquors within the theatre. It complained, that in the bar-rooms scenes of licentiousness have taken place, "not exceeded in any bar-room in the most degraded section of the city;" "that there has been no time within memory in which the temptations of the young to drinking, gambling and debauchery, have been so great as they now are." It is alleged that in that place "ten thousand dollars are expended annually, chiefly for intoxicating draughts;" and that "the greatest part of this sum is expended by minors, in the society of wanton and abandoned women." A committee of twenty gentlemen from a numerous meeting of citizens held a conference in August, at which "it appeared [to them] that such facts as are stated in the memorial were realities and not fictions." Not far from the same time, publications in the newspapers made statements to the same effect, on the authority of an eminent clergyman of the city. These allegations, especially as they came from the friends of the theatre, had great influence on its reputation in the community; and the proprietors of Tremont house felt called upon to ascertain, whether their lessee had in fact made their building a vulgar tippling house and brothel, or whether the reports were without foundation. They accordingly held a meeting Oct. 13th and appointed a committee of nine to make a full and thorough investigation. The committee have done that service; their report has been accepted by the proprietors, and published to the world. As the committee have inquired of the complainants, inspected the premises, invited disclosures, examined a great number of witnesses, and apparently taken every practicable method to come at the real and impartial truth, we receive their report as valid evidence in the case.

The Reporter arranges the substance of this report which is very explicit and lengthy, under the heads of *Vindication* and *Admissions*. We make a few quotations revolting as the recital is, that the proprietors and advocates of these schools of corruption, may set forth in their own language their real character. We hope that parents and guardians every where, who have not had means of personal observation, will improve this rare chance of fulfilling a duty shamefully neglected—of learning the true meaning of those places for "innocent recreation and pastime." To condemn them is positively thought by some—perhaps by some of our readers, to partake of severity and stiff morality. Too much restraint, say they, is not healthful to the morals of youth. They must some day be exposed to vice, and if kept totally ignorant while young of what is going on in the

world, will be apt on removing restraint, to be captivated the more easily by its attraction, or led astray by their ignorance. We believe as much ourselves. That is, the inference is truly drawn from the premises—if youth are kept totally ignorant of vice, they will go forth unarmed to resist its allurements when restraint is taken off. But is it necessary in order to become acquainted with its forms, its attractions and its rewards, that the youth should become a victim? should mingle in its throng, and be pushed into its corrupting embrace? If this is the course of tuition, they will be found apt scholars: it is adapted exactly to the constitution of the human heart. It will shudder first, next "pity, then embrace," so that this species of necessary knowledge will be found to come very natural. We have no more to say to such as hold to this common, but woefully delusive creed; but hasten to lay before them a school after their own choice.

Vindication.

To do full justice to the representation of the committee, so far as it can be done in the abridged form, we have presented their summary of "the result of their inquiries," in their own words.

"1st. That there never was any cause of complaint against the Tremont theatre, which has not always existed against all theatres, conducted on the English and American system of setting a place apart for women of ill fame, instead of the French system which admits them indiscriminately to all parts of the house.

"2d. That in respect to the evils resulting from this system, and from the sale of refreshments within the theatre, the Tremont theatre has never been so deserving a subject of reprehension, as the Federal street theatre used to be.

"3d. That the direct communication between the third row and the lower boxes, which formerly existed at the Tremont theatre, was introduced in conformity with the usage which has prevailed in all other cities of the United States. The opinion of the majority of this committee, however, is against such a communication.

"4th. That this and all other complaints which have been made known to the Committee, as existing at the Tremont theatre during the last season, appear to have been removed and obviated by Mr. Russell, during the present season, as far as they were under his control."

Now by a little attention to the logic of this vindication, it will be seen that the first defence is, that all other English and American theatres are equally as bad. The second, that there was another in Boston vastly worse. The third, that the foulest feature of the establishment, is in conformity with the usage in all theatres. And lastly, that the evils "appear to have been obviated" by the present manager, "as far as they were under his control." They are evils under the control of no man, short of putting fire to the foundation, or shutting its doors forever. The experiment has been tried, and once very recently, to support a theatre excluding prostitutes, and has ended in opening its doors to them. In the present distaste for theatricals, their presence is indispensable to the maintenance of theatres. So well apprised are managers of this, that their gratuitous admission has been repeatedly resorted to in our country, to revive a waning audience, and with success.

As the result of this curious vindication is to assure us solely, that all other theatres are no better, our readers will have some insight into the character of these institutions throughout our country, and throughout the world, when they have perused the following shocking and alarming

Admissions.

The facts are disclosed by the report before us, part by the committee themselves, and the remainder by various persons whose testimony is published under their sanction.

Mr. Wells, superintendent of the House for Juvenile offenders, testified, that "under the application of a friend who was about to make some publications respecting the Theatre, he was led to inquire of the boys under his charge whether they were not first induced to steal by the strong desire of purchasing tickets to visit the theatre; and that, out of twenty of the oldest boys, seventeen confessed that that they were; and two thirds of the whole number under his charge confessed they had been to the theatre."

Mr. Reed stated, "that a young man who had been in his employment as an apprentice or clerk, was discovered during the last summer to have been dishonest, and to have stolen large sums of money from him, and that he had ascertained that he and others similarly situated used to buy tickets for the theatre, go from the boxes to the third row, and thence home with the bad women who were found there; and that he had first become acquainted with those women, as he stated, in the third row of the theatre."

Mr. Justice Simmons, of the police Court, "has been made acquainted with the character and conduct of those who resort to the row and gallery, and those who occupy the vestibules and passages of the House during the evenings, by examinations which have taken place before him in the Police Court, and from statements made by the Constables and other persons conversant with the theatre, when not under oath."—His statements, so far as it is important to quote them, are in these words.

"It has appeared from these examinations, that all the females who resort to the third row are prostitutes, and that no woman of chastity ever goes there, unless from ignorance of the character of the company, and, in such case, immediately discovers it and leaves. The males who buy tickets for that part of the theatre, are those who are willing to be known and seen as associates of prostitutes—it has appeared that a great portion of them are addicted to habitual intemperance. The assembly is made up of Sailors, Mechanics, Apprentices and Journeymen, Gamblers, Stage Drivers, and Courtiers, who have suffered imprisonment in the Common Jail or State's Prison—in fact an assembly of Males and Females, as dangerous for the young to associate with, as any that could be collected in the community. Between the Acts, and during the after-plee, it has appeared that there is usually an accession to this company of persons, (it has been stated from 50 to 100) who go from the boxes and can return again at pleasure—some of them men, but most of them boys or youngsters, such as Merchants' and Traders' Clerks, Gentlemen's sons who have no stated employment, students, &c."

"The conduct of the assembly in the third Row has been such as would naturally be expected from its character. Indecent and profane language, and manners offensive to good breeding, have characterized the assembly. Males and females have been in the habit of drinking and tipping at the bar, until the excitement of the liquor resulted in quarrels, brawling and fighting. The Constables have sometimes been injured in their attempts to expel or subdue combatants. The quantity drunk there is un-

doubtedly very great; I am told by the City Marshall it equals all the rest sold in the theatre.

"I have had information, as a Justice of Police, from time to time, of young men being in the third row, whose parents, masters and guardians, I am confident, neither knew nor approved of their being there—nor could they frequent there, in my opinion, without jeopardizing their good principles and habits.

We close the selections with the following explicit and emphatic declarations from the committee themselves. "It is unquestionably true that the third row, as it is called, has been, and is, frequented by women of notoriously bad character, and for that reason necessarily by no other women. It is also true that very young men and minors, whose respectable connexions and domestic education, ought to have made them ashamed of the vulgarity, if they were not sensible of the vice of such company and pursuits, have in former years been in the habit of frequenting that part of the theatre. It is true too, that the means of intoxication are to be found within the walls of the theatre as well as without. Where are they not to be found? And it is true, as the records of our Police Court show in past years, that scenes of riot and disorder have sometimes occurred from this congregation of vice. This is nothing new or peculiar to the Tremont Theatre. On the contrary there has been no time within memory, when it was not so at any theatre in Boston."

TEMPERANCE MEETING.

At a meeting of the New-New-Haven City Temperance Society held Nov. 15th, it was voted to publish in the newspapers the regulations adopted Sept. 13th, which are as follows:

"At every regular meeting, a question bearing on the cause of Temperance, shall be discussed before the meeting.

Any member of the Society may propose a question for discussion, and such question when proposed, shall be enrolled by the Secretary; and from the questions thus enrolled, the Executive Committee shall select one, which the President shall announce as the question to be discussed at the next regular meeting.

As soon as may be, after any question is selected and announced for discussion: the Executive Committee shall appoint from and among the members, a number of persons not less than two nor more than four, whose duty it shall be to speak or write on the question at the time appointed for its discussion.

After the persons thus appointed have delivered their sentiments, information may be given from the chair to the persons present, to offer their remarks on the same subject.

No decision shall be made on any question by any vote of the meeting, but every one shall be left to form an opinion for himself according to his sense of the merits of the question."

The next regular meeting will be held on Monday evening next, at the Conference Room of the North Church.

The question for discussion:

"Is it the duty of those who practice total abstinence, to sign the articles of the Constitution and become members of the Society?"

These discussions are public, every member, and all others who feel any interest in the subject, are invited to attend.

MR. BREWER'S JOURNAL.

AT SMYRNA.

(Continued from p. 381.)

April 8.—Organized a class for the daily reading of the scriptures; and gave permission to those who should be careful of their books, to take them at night to their houses.

Two little girls who had quarrelled together, were called up and reproved for their conduct by reading a few verses from the New-Testament, such for example as "Love your enemies," &c. Another was reported to me as having used bad language, by the older girls who take great interest in promoting the good order of the school. Indeed it is delightful to witness the happy change which is going on in the manners as well as in the minds of our pupils. Still there is much which yet remains to be done in this respect before they exhibit the appearance of some lovely schools we have been accustomed to see in our own land. One bad habit we find it not a little difficult to break up. After all the pains which we have taken, we hear them perhaps fifty times a day, bringing the charge against one another of "αυταλα—lies." It ought however to be said, that some from the first moment of entering the school, have been very correct and lady like in their conduct. Dismissed one girl for continued disobedience.

April 9.—The child who was sent away from school yesterday, was brought back by her mother who said she had been crying ever since. After many promises of amendment she was again received. This step has excited a salutary terror among the ruder girls.

April 10.—Georgiades and his wife called to pay their respects and to solicit some articles of clothing. The remains of her former finery which she wore, shew from what a pitch of affluence they have been reduced. Had a conversation of deep interest with Rev. Mr. Arundell, the British chaplain, about visiting the seven churches, and taking measures for establishing evangelical schools and supporting public readers of the scriptures amidst their ruins. Where a Greek population is not collected on the very site, they are to be found in their immediate vicinity. Mr. A. has already published a detailed account of his visit to these churches, and has been preaching for some time past from the particular messages addressed to them in the Apocalypse.—While preaching on these themes and during the Passover Weeks, the lips of this most amiable man have seemed to be touched anew with a "live coal from the altar" of God.

In the afternoon received a call from Signor Lambrinos, a Greek physician, originally from Cerigo in the Ionian Islands, but now established in the neighboring town of Vourla. He too is one of Rev. Mr. Hartley's friends, of whom we are continually meeting one and another, that seem greatly to have profited by intercourse with him. Without any disparagement of other brethren, it may be said that his labors of longer continuance and performed with a more thorough knowledge of the languages, have

left behind more lasting and precious fruits. We therefore earnestly hope that a missionary of his solid attainments and simple and ardent piety, after he shall have for a while ministered to the spiritual edifying of his friends in England, may be restored to us again. Signor Lambrinos is not a man of great capacity has certainly a most excellent spirit. He has been somewhat persecuted by his neighbors for his supposed Protestant sentiments, but he takes it very patiently, and says that some of them seem to be coming over to his views. He represents the people of Vourla as very ignorant, but as being also desirous of establishing Lancasterian schools.—These however they durst not attempt, through fear of the Turks, having suffered greatly from them at the time Smyrna presented such a scene of blood. Vourla is in the diocese of the Archbishop of Ephesus, who has been for some time residing here. After some consultation it was accordingly settled, that Signor L. should call on him in company with Mr. Barker, to obtain if possible some word of encouragement from him. They found him packing up for setting forward to-morrow (Sunday) on a visit among his people, His *Prolo Singulos* or Secretary spoke very favorably and mentioned what had already been done at Menimen, in the vicinity, where a Lancasterian school has been established without any molestation.

April 11.—At the evening service which we continue to maintain every Sabbath in our own house, united in commending our brethren Smith and Dwight, to the grace and protection of our Heavenly Father. In view of the dangers to which they will be exposed during a year's travel and residence in the region around Mount Ararat, and in Ur of the Chaldees, as well as of the diseases and accidents to which we are ourselves liable, we felt it a matter of uncertainty, whether we should see each other's faces again in the flesh. We still trust, however, that when our several labors shall here come to an end, we should at last meet with the goodly company of ancient saints and martyrs, in the presence of our Saviour above.

April 12th.—Messrs. Smith and Dwight, sat out on their journey by land to Constantinople, in company with Mr. Oliver, another college classmate, from Baltimore. Busied myself in preparing for a short excursion to Vourla and perhaps to Scio, to see if any thing can be done for the establishment of schools in those places.

(To be continued.)

For the Religious Intelligencer.

EARLY EDUCATION.—NO. VI.

"Train up a child in the way he should go; and when he is old, he will not depart from it."

The difficulties of training up children for heaven, in this world of sin are great and multiplied; so numerous and so great are they, that the parent who is truly acquainted with them, might almost give up the effort as hopeless. But shall the Christian parent do so? Shall he abandon his efforts and suffer his child to be borne along down by the current of the

world, and run his chance among the thousands who make shipwreck of their souls? Does the man of the world act thus in his affairs? Does the mariner driven by fierce winds among dangerous rocks, give up his helm and let his barque drive at the mercy of the winds and waves—or does he double his diligence and his exertions as dangers increase? Let the precious souls of his children then be watched over, with all diligence by the Christian parent. Let the promise to him who “trains up his child in the way he should go,” be a sheet anchor for his hope, and let him hold on to it until he who “rides in the whirlwind and directs the storm, shall break forth and shine on his work of faith,” and reward his “labor of love.”

But in order to watch over them with effect, the parent should know the dangers to which they are exposed. Among the evils which in cities more particularly threaten to destroy the religious principles and morals of children, is their being permitted to be out roaming the streets in the evening. Little do many parents realize the deadly influence which is thus exerted on their children. It is distressing to witness what is often seen in the streets, under cover of the shades of night. Throngs of mischievous boys mingling in all kinds of evil, robbing gardens, disturbing religious meetings, insulting females, frequenting places of dissipation, pouring forth the most awful profanity, and the most filthy and obscene conversation; are not scenes of uncommon occurrence, and is enough to make the heart of any one bleed, who reflects that these children have immortal souls.

Passing along one evening through one of the most busy and frequented streets of New-Haven, my attention was drawn to a collection of persons, in the midst of whom I heard the voices of boys engaged in a quarrel. Crowding through the ring formed by beings in the shape of men and boys, I found two boys not more than 14 or 15 years of age, rolling on the ground, fighting. Having separated them and inquiring the cause of their quarrel, I found it had originated over a glass of spirits, in a neighboring grog-shop.

Such scenes I should hope are not of frequent occurrence; but similar scenes are too common; and the parent who would train up his children for heaven, cannot too carefully guard these immortals from an influence so ruinous. T.

From the Boston Courier.

LABOR ON THE SABBATH.—We received on Saturday morning, a copy of a circular letter addressed “to the Proprietors of the several Daily Papers in Boston,” signed by twenty journeymen printers employed in those several offices. The letter sets forth that the subscribers “feel it a great grievance to be compelled to labor on the Sabbath day, while almost every other class of citizens are enjoying a day of rest;” they call the attention of the proprietors of the papers to the subject, requesting that those proprietors will, if practicable, “devise some means for their relief;” the tendency of which will be to produce reform among this class of our fellow-citizens;—and they express their belief that any measures that may be adopted will be promptly sanctioned by the patrons of the papers generally in this enlightened and Christian Community.

There has been no period, since we were proprietors

of a daily paper that we would not most gladly have united with our workmen, to render their labor on the Sabbath as light as the nature of things would admit.

We have done every thing in our power to remove the “grievance” complained of in the circular; but we are still willing to do any thing further that can tend to produce the effect which it proposes and which is certainly desirable.

The principal part of the labor of this paper [Monday’s] is now performed on Saturday.

The Journal of Commerce remarks on this head:—

“It cannot be denied that the total omission of labor on the Sabbath in the office of a daily paper, is attended with some inconveniences. Inconveniences, however, which are counterbalanced by many important advantages. After three years experience, it will be admitted that we ought to be pretty well acquainted with both.

“We never will be engaged in a business where we cannot enjoy our Sabbaths. The value of the institution as a day of rest, and still more as a respite from the whirl of excitement incident to the work, we never felt so forcibly, its beauty we never perceived so clearly, as since we became connected with a Daily Paper.

SYNOD OF PITTSBURG.

A correspondent of the N. Y. Observer gives an interesting account of the meeting of the Synod of Pittsburg, one of the largest Synods, embracing West Pennsylvania, and parts of Ohio and Virginia. It commenced on Thursday, the 21st, and terminated on Wednesday, the 27th ult. The reports of the Presbyteries contained little that was cheering. Only two revivals of religion were reported, and but little was done last year to promote missions at home, and scarcely any thing to promote foreign missions. A little, and but very little, was done to advance the cause of educating young men for the ministry. Statements were received from near one hundred ministers present, of what was done last year in their respective congregations, for the promotion of four objects, viz. Sunday schools, Colonization Society, Temperance cause, and the Observance of the Sabbath. We extract the following items.

SUNDAY SCHOOLS.

On the subject of Sunday schools, there were but few congregations where there was not something done. And yet I am pained to say, that there were instances of congregations without one Sunday school, and others with only two or three. The Sunday school cause is gaining ground, and rapidly now, as the American Sunday School Union has four or five excellent and efficient agents at work in the bounds of the Synod.

TEMPERANCE.

I should suppose that in the Temperance Societies reported with their number of members, there can not be less than 15,000 persons who have embraced the total abstinence principle. Many facts of a very interesting character were mentioned: such as the diminution of distilleries, &c. In Washington County, which is one of the largest and most populous in the state, it is believed that more than two-thirds of the distilleries have been relinquished! A cooper-smith in this city, declares that he now purchases thirty stills, for one that he sells, and converts them into other articles!

SUNDAY SCHOOL MEETING.

A large meeting of the citizens and of the members of the Synod convened to aid the American Sunday School Union in their efforts to establish Sunday schools throughout the valley of the Mississippi. This was one of the most interesting meetings which I ever witnessed. It greatly resembled some of the meetings which were held in Philadelphia immediately after the anniversary of the society. (A brief notice of this meeting was given last week.)

Whilst the subscription was going on in all parts of the church, a minister of the Gospel arose and stated that he would undertake to sustain a Sunday school in every neighborhood in two townships; another in the township in which he resided; others three townships. In one or

two cases several brethren engaged for a whole county. These pledges were made in succession until more than forty ministers of the Gospel who were present, had stated what they would do! Some also pledged pecuniary aid.

It was found upon adding up the subscriptions that about \$2,000 had been subscribed by the citizens, exclusive of the pledges of the ministers, and this sum has been increased since the meeting to near \$2,300. And the probability is that this city will furnish its contingent of \$2500, to accomplish this great and good work.

As an evidence of the interest felt here in this subject, it might be stated, that not only did the rich contribute liberally, but also the industrious poor contributed bountifully. Some young ladies who earn their living with their needles, gave their *three, five, and even ten dollars*. And many who had subscribed well at the meeting, called the next morning at the depository of the American Sunday School Union and doubled, and in one or two instances trebled their subscriptions. I cannot forbear mentioning that one of the agents of the society, the Rev. Mr. M'A. subscribed \$50, and one of the missionaries subscribed two months of the six for which he is now engaged, and *three months* of each year succeeding, until the work is done! This is truly liberal. Nor ought I to forget that the little band of 16 or 18 students in the Theological Seminary have engaged to establish at least 200 Sabbath schools within two years! May the Lord prosper them in the work and richly reward them for it!—May God grant great success to this and every other good effort which the church is now making to extend Messiah's kingdom on the earth.

FOREIGN MISSIONS—REVIVAL OF RELIGION.

[A good illustration is none the worse for being often repeated—especially if we can clear up people's views, by the means, about a thing so seldom understood as

True Charity.

A number of gentlemen standing together were applied to for charity by a poor man, who had lost his only cow. One of them remarked that he was very sorry for his loss, for he was an honest man. Another hoped his family would not suffer; a third had no doubt if he could find some body to go round for him, he might collect enough to buy another. An honest Frenchman being present, who was unacquainted with such cold charity, stepped up to the stranger,—"Here sir, I be sorry for you two dollars."

Extract of a letter to the Editor of the Religious Intelligencer, dated Winchester, Nov. 6th 1830.

DEAR SIR.—A few weeks ago I was feelingly impressed by reading in the Religious Intelligencer the supposed diminution of the funds, that would take place this year, in the treasury of the American Board for Foreign Missions, I now forward to your care my mite of twenty dollars, praying that the God of Missions may send down his holy spirit upon his churches and people, and stir up their hearts to aid in the good work, both by their prayers and offerings, that the evil may be prevented, that the hands of the Directors may be strengthened, and their hearts encouraged to go on with this holy work, and that those beloved missionaries who are in the field, and those who are preparing to go, may rejoice in seeing the borders of Zion enlarged, and her lights going forth, and her lamps burning, until the glorious millennium day shall shine forth in meridian splendour.

The Synod of Virginia met in this place on the 23d ult. More than fifty ministers were present, and we trust it was a blessed meeting to many. The Great Head of the church was here; he was invited to come up to the feast by importunate prayer, and Jesus did come up by his Holy Spirit. God's own ordinances have been blessed, and the power of the Holy Spirit, in his searching, convincing, and converting influences, is seen and felt: min-

isters went from this place with a double energy of soul—secrees went away under the influence of the Holy Ghost, and many have been converted to God. The work still continues to go on. Deep solicitude prevails. The anxious meetings are crowded, and not a few have found him of whom Moses and the prophets did write, Jesus of Nazareth.

May the whole earth be filled with his glory.

Your Friend,

JAMES LITTLE.

For the Religious Intelligencer.

"MODERATE DRINKING"

PUT "THOROUGHLY" TO THE TEST.

MR. WHITING.—Willing to contribute my passing mite to the cause of Temperance, if you should think that the following fact, will contribute to the fund of knock-down arguments in favor of "moderate drinking," it is at your service. In a stage route from H. to N., on the 11th inst. in the delightful and respectable town of Cheshire, was seen a full grown human figure lying by the side of the fence a few rods from the stage house. The unnatural position in which it lay—(I say *unnatural*, for God made man upright, and this figure was recumbent,) led to a reflection on the cause of this perversion of the order of nature. It was made a query whether he did, philosophically speaking, belong to that species emphatically denominated "upright," and constituted lords over this lower creation. He was completely prostrate, motionless, and apparently lifeless; and the whole creation was lord over him. Now would it not be as great an absurdity to call him a "man," as it would to say, that frost, was fire; or darkness light? The cause, by all the passengers, was readily admitted to be as we had many reports of a similar nature, during the extreme heat of the past season, an excessive drinking of cold water—and a "moderate use of ardent spirits.

A PASSENGER.

Bowdoin College.—At the late commencement the Trustees and overseers of Bowdoin College made a most important arrangement, by which the whole course of instruction in the College is thrown open to young gentlemen from every part of the State, who may choose, in any term, to attend upon that instruction, without becoming members of the College. The law, which was enacted in regard to this affair, is the following: "The Lectures and Recitations on Natural and Experimental Philosophy, on Chemistry, on Mineralogy, on Intellectual and Moral Philosophy, and on other subjects, such as Public Law, and Political Economy, Classical Literature, Rhetoric and Oratory, Natural History, and the Sciences as connected with the Arts, when they shall be established, may be attended by young gentlemen, not members of the College, by permission of the Executive Government, on condition of producing evidence of good moral character and engaging to observe such of the College laws, as may be designated, and paying to the Treasurer twelve dollars for every term."—*Argus*.

SUMMARY.

Professor Tholuck in Germany.—Dr. Pinkerton writes:

He is much encouraged in his labors, as Professor of Divinity in Halle; a great change for the better having taken place since my visit two years ago; he has now about One Hundred Students attending his Lectures, of whom about thirty he considers decided in their attachment to right principles. He lately returned from Rome; where he spent about a year as Chaplain to the Embassy, and where he exerted himself in favor of the spread of the Scriptures.

Persecution of the Jews.—Mr. O'Neill mentions the persecution of the Jews which it is well known has lately taken place in Hamburg. No wonder that the Jews should shut their ears to the solicitations of Christians to embrace their religion, when they see the professors of Christianity united with such violence and cruelty.

Many were severely beaten. The mob proceeded to the chief synagogue and broke the windows. Cries were heard in all directions, "Away with the Jews," and "The King of the Jews." On Saturday 6,000 men were under arms, and on Sunday, the military, in self-defence, were obliged to fire, when 15 persons were killed, and about thirty wounded.

Jewish Rationalism.—Mr. Goldberg bears testimony to the widely-spreading spirit of infidelity amongst many of the Jews, which he ascribes in great measure to the effect produced by reading the works of the Rationalists amongst nominal Christians.

The so called "enlightened and reformed" part become daily, through reading works published by Rationalists, farther removed from the Word of God, and speak either carelessly or contemptuously of the same.

Jews in Constantinople.—Extract of a letter from Mr Barker.

"Since my return to Smyrna, I have had delightful tidings from Constantinople. Thirteen Jews have been publicly baptised by the Armenian patriarch, amongst whom is a young man of about 19 years of age, son of a rich Jew banker, who has abandoned father, mother, brothers, and sisters, and much wealth, to follow Christ his Saviour.

"The Jews by paying a large sum of money to the Porte, succeeded in getting them exiled: in consequence of which they have been sent to Casarea in Asia Minor, together with John Baptist, and John Evangelist, the two former converts. This has not discouraged others from seeking Christ, for Jews go daily to the Armenian patriarch for baptism.

The Army.—A Temperance Society was formed at Fort Niagara on the 10th of July, and a constitution on the plan of entire abstinence, was subscribed by the Major commanding, two Subordinate Officers, the acting Surgeon, nine Non-Commissioned Officers, and twenty-one Privates.—*W. Temp. Jour.*

A Temperance Society for the people of color was formed in Richmond, Va. on the 15th of Aug. last. Rev. James B. Taylor, Messrs. Wm. Crane, James C. Crane, Simon Frazer, and G. R. Myers witnessed its organization.

Lotteries growing profitable at last!—An enormous verdict has been recovered in Vermont in a quiet action, brought by George J. Willis against H. S. Saunders and L. Wilson, under a law of the State making it penal to make or set up a lottery. The cause was tried in one of the county courts, and the jury returned a verdict for a penalty equal to the whole scheme of the lottery, \$402,650.

The Baltimore Gazette informs us that the General Convention of the Associated Methodist churches is

now in session in that city, the object of which is the formation of a constitution and discipline for said churches. This Convention embraces a representation of ministers and laity from most of the states of the Union. Rev. Francis Waters, D. D. was chosen President, and Wm. S. Stockton, Esq. Secretary.

We have seen the first number of the "Sunday School Journal," published by the American Sunday School Union of Philadelphia. It is in the newspaper form, handsomely printed, and promises to be a valuable aid to the Society in the great work in which it is engaged.—*N. Y. Obs.*

The celebrated Indian Capt. John Brant, son of the chief, has been returned to the provincial parliament of Upper Canada for the County of Haldimand.

Ohio.—Sixteen years ago, three ministers met at Euclid, and formed the first Presbytery on the Reserve. Now there is a Synod embracing six Presbyteries, (including one in Michigan,) and about seventy ministers.

Punishment of death in France.—On the 8th of October a motion was made in the French Chamber of Deputies, 'that the House should address the crown, in order to obtain from the King the proposition of a law abolishing the pain of death for a great many offences, and especially for all political crimes.' The motion was supported by Gen. La Fayette, and passed, 226 against 21.

Baron Lederer, Austrian Consul General, has given notice, that any slave, the moment he sets his foot on the soil of Austria, is free; his Government having decreed that every man has inborn rights, and is entitled to civil liberty.

ECCLESIASTICAL RECORD.

The Raleigh Register states that at a recent session of the Presbyterian Synod of North Carolina, the Rev. Dr. McAuley, of Philadelphia, was nominated for the professorship of Ecclesiastical History and Church Policy, in the Union Theological Seminary.

The consecration of the Rev. Dr. Onderdonk, bishop elect of the diocese of New-York, took place on Friday the 26th inst.

The Rev. Andrews Norton has resigned the chair of Sacred Literature at Harvard University. The Rev. Mr. Palfrey has been chosen to supply the vacancy. In addition to his Professorship, he is to be offered a newly created office of Dean of the Theological Faculty at Cambridge.

On the 4th inst. the meeting-house of the Trinitarian church and Society in Sherburne, was dedicated, and Mr. Samuel Lee ordained Pastor. Sermon by Dr. Taylor of New-Haven.

At South Haddam, on the 3d inst. Mr. Enoch Kingsbury was ordained by the Hampshire Central Association, as an Evangelist, with a view to employment as a missionary in Indiana. Sermon by the Rev. Mr. Joice, of Pittsburg, Pa.

On the 3d inst. the Rev. Samuel A. Bumstead was installed Pastor of the church of Manayunk and Flat Rock, by the Classis of Philadelphia. Sermon by Rev. Peter Labagh.

The church in Fair Haven, have invited Mr. John Mitchell, late Editor of the Christian Spectator to become their Pastor. He has accepted their invitation and will be ordained in December.

On the 27th ult. Rev. Robert Shaw was ordained by the Presbytery of Troy to the work of the sacred ministry, and installed pastor over the Presbyterian Church in Hoosac. The sermon was preached by the Rev. John M'Cullough, of Lansingburgh, from 2 Cor. v. 19.

METHODIST COLLEGES.

It is with unfeigned pleasure that we see Institutions for classical learning growing up and flourishing under the patronage of our Methodist friends. Besides Seminaries before under their care, they have recently determined to establish two important colleges, one at Middletown, Conn. to be called "The Wesleyan University," the other at Lima, N. Y. to be called "The Genessee Wesleyan Seminary."

The inhabitants of Lima have subscribed upwards of \$9,000. The Genessee Conference have taken measures to raise a stock of \$50,000 divided into shares of \$100 each. Persons subscribing one share are entitled to the free tuition of one scholar for four years.

To secure the location of the Wesleyan University in Middletown, the proprietors of the American Literary, Scientific and Military Academy, give the trustees forever fifteen acres of excellent land on which are two large well constructed stone buildings, suited to accommodate 200 students, besides affording rooms for library, chapel, lectures, &c. the whole estimated to be worth at least \$30,000. The only condition of the grant is that the trustees shall raise an additional endowment of \$40,000. Of this sum, \$18,000 have already been raised in the town.

To raise the remaining \$22,000 subscriptions are opened. A clergyman, subscribing \$100, may keep a son or pupil in the University free of tuition during his life time.

Thus a fund of \$70,000 is at once secured. By a late Report of a Committee of the New-England and New-York Conferences, it is stated that subscriptions will be opened to raise a permanent fund in addition to the above, of \$75,000.

Augusta College in this state was founded in 1823. Last year there were at this college one hundred and fifty students from fourteen different states. It is entirely literary. All students unable to pay their fees are admitted gratis, and the sons of all pastors of all denominations are admitted gratis. The college library contains 1500 volumes, and the students, library 350.

West. Lum.

GEORGIA AND THE CHEROKEES.

We listened very attentively to the remarks of the special agent on last Thursday, in explanation of his propositions for a compact or treaty. Those remarks, we believe, are correctly reported by our correspondent. It is due to the public, at this time when there is so much excitement on the subject of Indian controversy, and so much need of correct understanding on the true policy of the Government towards the Cherokees, that not only what is officially communicated by the agent should be known, but his verbal reasonings and arguments. It is the more necessary as another wide step towards the accomplishment of the purposes of Georgia and the general Government is proposed to be taken. We did really understand the special agent to intimate that Georgia would survey the Cherokee country, or so much of it as lies within her charter, and that the President would not interfere; and fur-

thermore, that the lands thus surveyed would be disposed of by lottery, and that the individuals of the nation would ultimately be compelled to contend for their rights against the fortunate drawers, who would receive their titles from the State. In this we could not have misunderstood the speaker; certainly we can have no inducement to misrepresent his remarks.

We had frequent intimations before that the legislature of the state of Georgia would make provisions for the surveying of the Cherokee lands, during its present session, but that a tacit permission would be given by the President of the United States, for such a flagrant outrage on the rights of a weak and innocent people we had not the least inclination to believe. But if we can credit our ears, and if the agent has been instructed to say what he has said, the American public have not even dreamt of what the present administration intend to do in regard to the Cherokees.

The propositions of the agent and his remarks on them formed an ingenious step towards accomplishing his object. The former were directed to the avarices of the Cherokees, and the latter to their fears. We should be doing injustice to our countrymen if we were even to entertain the least suspicion of their steadfastness, notwithstanding, what may be supposed, the vulnerable point on which they are now attacked. The great majority of this nation cannot be bought by reservations, nor driven into compliance! If the land is not ours, we wish not for an acre of it—we cannot receive it as a boon from Georgia.—*Cherokee Phoenix.*

LET YOUR SCHOOL TEACHERS BE PIOUS.

I was recently present, says a clergyman, at a convention of ministers, from different parts of the United States, the most of whom were strangers to me. Among the rest I observed one, whose countenance appeared very familiar to me. On inquiry I found it was Mr. O. of T. I introduced myself to him, and he immediately asked if I were the Mr. C. who taught a school in N. some twenty or twenty-five years ago. I assured him that I taught a school in that place, at that time. Upon which he remarked that he thought he recognised my countenance—that he had been one of my scholars and was very glad to meet me.

In further conversation with him, I learned that he received his first religious impressions in my school. I was in the habit of giving religious instruction weekly to my scholars. He said that tho' he was then quite a lad, and incapable of duly appreciating the instruction, and though his impressions were not deep, nor to his recollection, was any particular truth fixed on his mind; yet he was led from these instructions to feel a respect and reverence for religion, which he had not felt before, and which never left him, till as he hoped, he had been effectually taught of the Spirit of God, and been induced to seek a part in the ministry of reconciliation.

He further added—"About six years ago, I was in N. and there met with Mr. B. an officer in the Dutch Reformed Church, in that place. In conversation with him, I inquired

by what means he had been led to such an interest in Christ. He replied—that about fifteen or twenty years before, he went to school to a Mr. C. in N. That he usually spent a part of a day every week, in giving religious instruction to his scholars. "There," said Mr. B. "I received my first religious impressions, and to the instructions I there received, I ascribed the cause under God, of my seeking salvation."

It appeared that they both had attended my school at the same time, though each had forgotten the attendance of the other, and that they both had, about the same time, received their first religious impressions, which issued in their hopeful conversion.

I well recollected their attendance, and the apparent interest they took in my instructions; but little did I know, or think, till this recent interview, what happy efforts were produced on their minds. It was certainly very gratifying to learn, though after so long a time, that my feeble efforts, to impress religious truth on the minds of my dear pupils, had not been altogether in vain. O, thought I, how true and precious is that promise, "Cast thy bread upon the waters; for thou shalt find it after many days."

REVIVAL IN SCOTLAND.

The following account of a revival of religion in the Congregational Church at Greenock in Scotland, was communicated to the London Congregational Magazine, by one of the deacons of the Church.

In the year 1828, the church in Greenock, then under the pastoral care of Mr. Hercus, received only two additions to its number, and in that year five members died. Mr. Hercus regarding this fact, together with the low state of religion in the church, coldness and indifference having to a great extent prevailed, was very much depressed. He therefore, at the close of that year, after consulting some of the deacons, proposed that an additional prayer-meeting should be held weekly, which the church approving, they met accordingly the first Tuesday in January, 1829, and continued to meet weekly throughout the year in special prayer for the influences of the Holy Spirit. Only two, however, were added to the church in that year, while three more were removed by death; thus at the commencement of 1830, we were four less in number than at the commencement of 1828. Our state, however, looked better. The coldness and indifference formerly manifested, had begun to disappear. About the middle of January last, Mr. Fraser, of New-York, came among us quite unexpectedly, and continued in Greenock for seven or eight weeks, preaching in almost every pulpit in the town, and from house to house. His labors were very much blessed in the experience of many, but it is supposed that most of those brought under deep impressions belonged to Mr. Hercus' congregation.

The effect of this visit has evidently been the revival of religion among the members of the church, and a spirit of inquiry among the hearers; many are coming forward to join the church, and giving pleasing evidence that they

have passed from death unto life. Since the commencement of March last, we have had thirty-four additions to the church; on Lord's day, August 22d, eight young persons, and two old persons joined the church; two of these were only thirteen years of age, and one female above eighty. I have not time to say more at present, only the work is still going on, and, I trust, will continue; will you give us your prayers and tell all the good people among you to give us theirs.

THE TABLES TURNED.

In a neighborhood some twenty five miles from Pittsburgh, the Temperance Reformation has made such progress, that, a short time since, when an elder in the church had invited his neighbors to a raising, most of them absolutely refused to attend because the good man persisted in having whiskey on the ground. The old gentleman, therefore, with a few of the lovers of the "good creature," who didn't like to break in upon the good old custom, was left to get his building raised as he could. This is as it should be.—*Chr. Her.*

TEMPERANCE.—Testimony of Farmers.—It appeared from the reports of the delegates at the recent meeting of the Hartford Co. Temperance Society, that the testimony of the great body of farmers,—those who are not yet members of the Society as well as those who are,—is more decided this autumn than ever, in favor of entire abstinence. This is the result of the experiments which many have made during the hot season. These have satisfied a great many men; who only wait to have a constitution respectfully presented to them in person, in order to enroll their names as members of a temperance Society.—*Conn. Obs.*

"Going the Whole."—It appears that the packet masters in Norwich Conn. are not alone in refusing to carry poison and death to their neighbors. Messrs. Gilbert, Van Tuyle & Co. of Troy, N. Y. have taken the same stand.—They run three vessels on the Hudson River, and utterly refuse to carry a single particle of distilled spirits on freight or otherwise. They keep a large assortment of grocery and other goods in their store, and prosecute an extensive trade with the country farmers and traders, without keeping or selling the poison.

OBITUARY.

DIED—In this city, on the 12th ult. Richard, son of David Hieman, aged 1 year; on the 18th, Wm. A. aged 5 years; on the 19th, James A. aged 15 months, children of Mr. Wm. Hastings; Mr. Newman Townbridge, aged 49; Mr. Thaddeus Johnson, aged 64; the wife of Peter Wilson, deceased, a colored person; on the 1st inst. Mr. Jacobs, a student of Yale College, aged 22; on the 13th, Benjamin Prime, aged 66; on the 16th, Mrs. Margaret N. Derrick, wife of Mr. George D. aged 28.

At Athens, Geo. on the 17th ult. Mr. Wm. H. Hunt, formerly of this city aged 48.

At Saybrook, Miss Mary Ann Hart, daughter of Elisha Hart, Esq.

At Essex, Mr. Charles Brewster, aged 36.

POETRY.

From the Columbian Star.

"THEY WILL BE STILL PRAISING THEE."

Ask the ocean-waves that burst in music on the strand—
Whose murmurs load the scented breeze that fans the Summer land;
Why is their harmony abroad—their cadence in the sky,
That glitters with the smile of God, in mystery on high!

Question the Cataract's boiling tide, down-stooping from above,
Why its proud billows, far and wide in stormy thunders move;
It is that in their hollow voice a tone of praise is given,
Which bids the struggling heart rejoice, and trust the MOUNT of Heaven!

And ask the tribes whose matin song melts on the dewy air—

Why like a stream that steals along flow forth their praises there;

Why when the veil of Eve comes down with all its starry hours,

The Night-bird's melancholy lay rings from her solemn bowers.

Is it some might of Love within, some impulse from on high,

That bids their matin-song begin or fills the Evening sky

With gentle echoes all its own—with sounds, that on the ear

Fall, like the voice of kindred gone, cut off in Youth's career!

Ask of the gales that sweep abroad, when Sunset's fiery wall

Is clothed in many a painted cloud—a gorgeous coronal;

Ask why their wings are trembling then o'er Nature's sounding lyre,

While the tall, occidental hills are bathed in golden fire.

Oh! shall the wide world raise the song of Peace, and Joy, and Love,

And shall man's heart not bid his tongue in voiceful praises move?

Shall the old forest and the wave, when summoned by the breeze,

Yield a sweet flow of solemn praise, and Man have less than these?

Oh! if within his tuneless heart some chord doth not reply,

When there a Holy Spirit breathes, where can the unransomed fly,

When with a voice which melts the skies and bids the mountains nod,

The funeral anthem of the world peals from the trumpet of God!

W. G. C.

Religious Speculation.—Honest John Martin, a Baptist minister who preached about half a century in London, though rather a desultory declaimer, was in the habit of saying many good things. Several volumes of his sermons taken down in short hand by one of his hearers, have been published since his death. In one of these, he alludes to the too prevalent disposition of many people, to require from their preachers, the explanation of all hard and difficult subjects, and to consider them somewhat simple, if not doltish, provided they should be unable to solve all the knotty points in divinity, which may be submitted to them.—In his quaint and familiar way he thus addressed his audience, "You ask me, what I am on the decrees of God, on predestination, on the doctrine of election, on the origin of moral evil, on regeneration, justification, and other weighty truths of Scripture. To all which I reply, that I am NOTHING—NOTHING—NOTHING but a believer."—*Columbian Star*.

TO THE CHURCHES.

At a late Conference of Churches, held at Derby, arrangements were made to hold a similar meeting at the Congregational Church in Humphreysville, on Thursday, December 2d, to commence at 10 o'clock A. M. Ministers and Delegates from Churches in the vicinity, and within the limits of the former Conference, are respectfully invited to attend.

Humphreysville, } C. THOMPSON, Pastor.
Nov. 24, 1830. }

We are sorry to see so little interest manifested by our churches in this vicinity, in these religious meetings. They are kept up in many parts of New-England, and are considered as among the most powerful means of promoting revivals; and blessings have descended on us, we have no doubt, in answer to the united prayers that were offered up on these occasions, when they were more fully attended a few years ago. Come! let all the churches in this county send delegates to these solemn feasts: "Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in former years."—"Let the inhabitants of one town go to another, saying, let us go speedily to pray before the Lord, and to seek the Lord of hosts,"—and see if He "will not open us the windows of heaven, and pour us out a blessing that there shall not be room enough to receive it."

Letters received at the Office of the Religious Intelligencer during the week ending Nov. 25, 1830.

Rev. Seth Williston, D. & J. Ames, Merritt Welton, Thos. E. Clark, G. Bellamy, J. Beebe, A. B. Clark, Daniel Copeland, Alson Squires, Rev. Joseph Harvey, Seth F. Benton, Peter Umstot, J. Hill.

TERMS.—\$2, in advance; \$2.50, if not paid in three months.—Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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